

The holy faith of Jewislanity: The Second Coming of Moses, the Messiah of all Messiahs

The Hebrew term that the Christian (English) bible translates as "anointed" is the Hebrew word "Mashiach". And the latter is the same word Christian bibles translate into the word "Messiah" [or "Christos"].

In other words, Hebrew Scripture teaches that, "a Mashiach" [or "a Messiah"], is an "anointed" person. Anointed for what?-- anointed to perform a Divine function, such as exercising the post of High Priest, the post of King, the post of prophet, the post of Levite, etc.

In addition, the Law teaches that the first person who was ever called "Messiah" [or "Ha Mashiach"], was Aaron (the High Priest). As it is written: « אִם חָכֵהֵן הַמָּשִׁיחַ יַחְטֵא (If the Priest, THE MESSIAH, sins...)» Leviticus 4:3. But who anointed Aaron? Who made him "the anointed one" [or "the Messiah"]? Wasn't it Moses? And isn't it also true that the person who bestows an anointing is greater than the one who receives it?

Thus, common sense dictates that Moses was greater than "the Mashiach" (Aaron); for it was Moses who anointed Aaron, and not Aaron who anointed Moses. And this is the reason why, the book of Exodus, says that, before the Tabernacle could be accepted for Divine service, it had to be approved [or "blessed"] by Moses; as it is written- «AND THEY BROUGHT THE TABERNACLE TO MOSES, the TABernacle and all its utensils...AND MOSES SAW ALL THE WORK, and behold, they had done it as יְהוָה had commanded; AND HE BLESSED THEM»- Exodus 39:33&43.

Not only this, but Moses was the one who erected the Tabernacle ("Moses set up the Tabernacle, and set its bases, and placed its boards, and set its bars, and set up its pillars..."- Exodus 40:18- 33). In addition, it was Moses who personally anointed Aaron as Messiah ("And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them. And he sprinkled therefrom upon the altar seven times And he anointed the altar and all its utensils, and he poured out the anointing oil on Aaron's head, and anointed him to sanctify him"- Leviticus 8:10-36).

Why was Moses able to do all these things? Well, because Moses embodied the supreme revelation! In other words, only to Moses [and not to Aaron, nor to any other Mashiach], was revealed [on the summit of Sinai] the precise form of the Tabernacle [that is, the most holy, intimate, and pure nature of the divine service].

Thus, the Law shows that even Aaron could not exercise his role as "Mashiach" ("Anointed"), until after he had recognized the superiority of Moses. And how did he recognize it? Well, by letting Moses be the first one to do everything that, as the future Messiah, Aaron would later do; In other words, letting Moses be the first to enter into the most holy place (putting the ark there, according to Exodus 40:20-21); letting Moses be the first to offer a sacrifice upon the altar of burnt offering (Leviticus 8:14-24); letting Moses be the first one to light-up the seven-branched lamp (Exodus 40:24-25); letting Moses be the first one to burn the sacred incense (Exodus 40:26-27); letting Moses be the first one to put the bread loaves upon the table (Exodus 40:22-23); leaving Moses be the first one to anoint and

sanctify both the sacrificial altar and everything that was within the periphery of the tabernacle (Leviticus 8:15 & Exodus 40:9-11); and letting Moses be the first one to anoint the future Mashiach that would be Aaron (Exodus 40:13 & Leviticus 8:12).

In short, the Law shows that it was Moses who anointed and sanctified the first [and thereby foremost] Mashiach (Aaron). In addition, Moses sanctified the sons of Aaron (Leviticus 8:30). And these last ones were only prototypes of all the Messiahs that were to come down the road. In addition, Moses sanctified all the Divine service that the Mashiach [Aaron] would carry out [in the future] for the benefit of the children of Israel.

But where did Moses get all this power from? Who [or what] empowered him to anoint any Mashiach? Well, the reality is that the Divine Law doesn't show Moses receiving power (or being anointed) by any human being [that is, by any other man greater than he]; what in effect the Scripture shows, is that Moses capacity arose from the power that rested upon his person by virtue of the one who constituted him "Elohim" (Supreme Judge) before Pharaoh, and before his great ones (that is, before the Kings and the powerful men of the Earth); as it is written- "Look, I have made you Elohim (Supreme Judge) for Pharaoh, and your brother Aaron will be your prophet."

In other words, the Law teaches that Moses was so superior to Aaron [the Mashiach], as the Supreme Judge (God) was superior to any of his prophets. You see, in his infinite wisdom, the Creator has chosen to give Moses the primacy in all things concerning Divine service; so that, until the end of time, the Hebrew people would continue to believe, revere, obey, and imitate every saying, every action, and every idea taught by Moses.

As it is written- «Then יהוה said to Moses: "BEHOLD, I AM COMING TO YOU IN A THICK CLOUD, SO THAT THE PEOPLE MAY HEAR while I speak with you, and also SO THAT THEY MAY BELIEVE YOU FOREVER»- Exodus 19:9.

And this "Supreme Judge" [or "God"] who manifested himself thru Moses is intimated in the book of Genesis. Why? Because, after recognizing the supremacy of the God who had given life to all things (Genesis 1:1), God's Law goes on to foretell the power that would be manifested in Moses; as it is written- "AND DARKNESS WAS ON THE FACE OF THE DEEP, AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS" (Genesis 1:2).

Of what darkness does the passage prophesy? Well, of the darkness that would manifest in Egypt! [I.e., Egyptian slavery, as well as the decree to kill all Hebrew children]. And who is prophesied to be "the Spirit of God hovering over the face of the waters"?-- the child Moses, who would move (floating inside the basket) upon the face of the waters [of the Nile River]!

And this is why the Law teaches that the Creator took a portion of the Spirit that was already within Moses, and gave it to the seventy elders who were to lead Israel (symbol of the seventy nations of the World); as it is written- «AND I WILL DESCEND AND SPEAK THERE WITH YOU [Moses], AND I WILL TAKE OF THE SPIRIT WHICH IS IN YOU, AND PUT INTO THEM... Then יהוה descended in the cloud, and spoke to him (to Moses); AND HE TOOK OF THE SPIRIT WHICH WAS IN HIM [IE, IN MOSES], AND PUT IT INTO THE SEVENTY ELDERLY MEN »-Numbers 11: 17 & 25.

And it is also for this reason that the Law shows that, unlike any other prophet, Moses' face shone continually with Divine glory. Similarly, the Law teaches that [through the manna] Moses satisfied the hunger of God's people.

And, drawing water from the Rock, he also quenched the thirst of Israel; Moses was the one to whom Israel turned, when it needed an intercessor whom God would listen to; Moses was the one who appeased God's anger against Israel; And Moses was the one who marched before the Hebrew believers, during their journey in the wilderness.

In short, that Moses is the light that shines for Israel (Exodus 34:35); Moses is the intermediary between God and the Hebrew believers (Numbers 11:2, & 5:27); Moses is the one who quenches the hunger and thirst of the Hebrew believers (Exodus 16:13-15, & 17:5-6); Moses is the one who delivers the believer from the Divine wrath (Numbers 11:2, & Exodus 32:11-14); and Moses is the one who leads believers to the Promised Land, symbol of the World to Come (Exodus 33:1-3).

As a curious note, notice that the Hebrew word that we normally translate as "Messiah" (מָשִׁיחַ), is an extended form of the Hebrew word we translate as "Moses" (מֹשֶׁה). This intimates the fact that Moses was the first Messiah; but that, unlike the latter, his anointing was not given with oil, nor with incense, but rather with water [that is, the waters of the Nile River]. And this in turn points to the water in the womb of Jochebed, the mother of Moses (Exodus 6:20).

What does this all mean? Well, it means that Moses would be the first and greatest of all the Messiahs; for his anointing did not come from any man, but from the one who anointed him [with water] from his mother's womb. That is, Moses was born with the anointing of that Elohim (or "Supreme Judge") whose spirit would manifest upon his person.

And it is perhaps because of this that, describing his birth, the Hebrew text goes on to say that Moses was born "Good"; As it is written- «and she gave birth to a son; and seeing him that he was "beautiful", he kept him hidden for three months »-Exodus 2: 2. In the previous passage, the term that the English version translates as "beautiful" is the Hebrew word "Tov" (טוֹב), a word that literally means "good".

And why are we told that Moses was good? Because the Scripture taught that all things created [directly] by God were good; as it is written- "And God saw all that he had made, and behold, he was good (tov)..."- Genesis 1:31.

In other words, Moses' parents perceived that his son had been created by God; and that therefore he would come to embody all the goodness prepared by God for mankind-- meaning all the salvation, all the deliverance, all the power, all the kingdom, all the glory, all the miracles, and all the benefits provided by God for His creatures.

And that's why God's Law portrays Moses as being [among mortal human beings] the greatest of all divinely appointed messengers-- Moses was the greatest liberator of Israel [because just with a simple rod, he was able to free Israel from Egyptian slavery]; Moses was the greatest intermediary between God and his People [because, on multiple occasions, he saved Israel from Divine destruction]; Moses was the greatest prophet, for (according to Exodus 33:11) he spoke "face to face" with God;

Moses was the greatest Shepherd [as, in the wilderness, he guided Israel for 40 years in a row]; Moses was the reflection of the Divine glory [as his face shone constantly]; Moses was the greatest Priest and Messiah [for he not only anointed and sanctified the Messiah-- who would be the High Priest Aaron--, but also sanctified the ark, the altar, and all things pertaining to the Tabernacle]; Moses was the greatest provider [as his merits allowed Israel to receive food and drink for 40 consecutive years];

Moses was the greatest and wisest lawgiver [giving everlasting statutes and commandments to Israel]; Moses was the greatest King, since the Creator himself made him “King over Jeshurun” (Deut. 33:4-5); Moses was the source of the Holy Spirit [for God distributed upon the leaders of Israel a portion of the spirit resting upon Moses]; Moses was the greatest of all the leaders [for he never lost a battle against any of his human enemies]; Moses was the healthiest of all men [for he never lost his vigor and vitality];

Moses was the meekest and humblest of all men [for he never exalted himself, nor did he demand homage or recognition from Israel]; And Moses was the most exalted man [for it was God himself who took care of taking him out of the World].

Finally, Moses represents the greatest hope of all. Why? Because the Law intimates that Moses will return again, in order to finish [and fulfill] the promise of goodness uttered toward all of his followers-- to introduce them into the Land that flows with milk and Honey [symbol of the entry into “Olam haba”, or “ the World that is to Come”]; as it is written- «We are journeying unto the place of which the LORD said: “I will give it you”; COME THOU WITH US, AND WE WILL DO THEE GOOD; for the LORD hath spoken good concerning Israel... AND IT SHALL BE, IF THOU GO WITH US, YEA, IT SHALL BE, THAT WHAT GOOD SOEVER THE LORD SHALL DO UNTO US, THE SAME WILL WE DO UNTO THEE»- Numbers 10:29&32.